[P. 35, B]

562
571 women, and might safely therefore be more "friendly" with them.

Oral Fixation

●153 There is some evidence to suggest a preoccupation, which had a large component of aggressiveness, with oral needs. This concern with eating (and with other oral phenomena, such as ritualistic pipe-smoking, naming, and oratory), which reached far beyond subsistence requirements, can hardly be ascribed to a realistic subsistence anxiety since the Delawares had ample supplies of animal and vegetable foods at their disposal, and adequate techniques for cultivating, gathering, preserving, and storing them. It is worth [787] mentioning that the pubescent Delaware solicited the favor of a guardian spirit by self-imposed fasting; the spirit was supposed to pity him and appear in a vision; later the spirit would be important to him in helping to secure food.[23] Oral rituals, often with a compulsive quality, were a [527] recurrent institutional theme: almost all social gatherings involved eating, smoking, and oratory, and some were frankly eating-orgies—the famous "eat-all" feasts, for example; the fondness for liquor may be regarded as an oral trait of compulsive [757] character;[24] internal medicines were usually [758] taken as liquid herbal infusions, usually in large doses;[25] the sick lived on a liquid [754 diet;[26] suicide and witchcraft were both 762] accomplished in most cases by poison taken by mouth;[27] tortured prisoners were some- [727] times ceremonially eaten, and hunger 266] cannibalism was reported;[28] war parties made a ceremonial feast the night before their departure;[29] emetics were extensively [757 used in the treatment of disease, and vomit- 777] ing was thought to relieve a sense of guilt, and also to bring luck.[30]

---

23. Zeisberger, 1778, pp. 132-133.
24. Zeisberger, 1778, p. 116; Heckewelder, 1819, p. 263.
25. Zeisberger, 1778, pp. 24-25; Tantaquidgeon.
26. Zeisberger, 1778, p. 24.
27. Zeisberger, 1778, p. 125; Heckewelder, 1819, pp. 258.
28. Heckewelder, 1819, p. 199; Zeisberger, 1778, p. 107-108.
29. Zeisberger, 1778, p. 103.
30. Zeisberger, 1778, pp. 84, 133-134.

[P.36,A]

153 Throughout these and other instances there seems to be an association between the concepts of eating and aggression, and between the concepts of not eating (or of giving up food to another, or of relinquishing what has been eaten) and of being accepted, approved, and helped.

The Guardian Spirit

156 The Delaware could not support a sense of social disapproval or of disregard. The great importance attached by Europeans to conscience was among the Delawares replaced by an equal importance attached to "face." When self-esteem needed encouragement, the individual dreamed (or interpreted his dreams as meaning) that he was great. Zeisberger remarked, "They are proud and haughty, even a miserable Indian, capable in no respect, imagines himself to be a great lord. They hold themselves in high regard as if they were capable of great and wonderful things, in which respect they are much encouraged by dreams, held among them to be very significant and, indeed, it would appear that through dreams Satan holds the heathen bound and fettered and in close connection with himself, subjecting them in this fashion to delusion. All this the missionaries discover in those who come to church and who need be thoroughly humbled before they give up the vain imaginations concerning themselves."[31]

156 776 One of the main functions of the guardian spirit was to buttress the Delaware's opinion of himself. "They believe," observed Zeisberger, "in numerous spirits or subordinate deities. Almost all animals and the elements are looked upon as spirits, one exceeding the other in dignity and power. There is scarcely an Indian who does not believe that one or more of these spirits has not been particularly given him to assist him and make him prosper. This, they claim, has been made known to them in a dream, even as their religious belief is alleged to have been made known to them in a dream. One has, in a dream,

156 787 157 787 797

31. Zeisberger, 1778, pp. 18-19.